

BOSTON RECORDER.

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SELECTIONS.

HEAVEN.

How sudden and wonderful is the change, when in the twinkling of an eye, the blessed soul instantly awakes out of drowsy languishings and miserable weakness, into perfect strength and vigor! As a man is, so is his strength; and as his strength is, so is his joy and pleasure. The sun is said to go forth as a strong man, rejoicing to run a race. Ps. xix. 5. When a man goes, in the fulness of his strength, upon any enterprise, how do his blood and spirits triumph beforehand! no motion of hand or foot is without a sensible delight. The strength of a man's spirit is unspeakably more than that of the outward man; its faculties and powers more refined and raised; and hence are rational or intellectual exercises and operations much more delightful than corporeal ones can be. But (still as the man is, so is his strength,) it is an incomparably greater strength that attends the heaven-born man. This man, born of God, begotten of God, after His own likeness; this hero, this son of God, was born to conflicts, to victories, to triumphs. While he is yet, in his growing age, he overcomes the world, (as Hercules the serpents in his cradle;) overcomes the wised one, and is last, more than conqueror. A mighty power attends godliness; a spirit of power, and of a sound mind; but how much this divine creature grows, so much the more like God; and being perfect, conflicts cease; he had overcome and won the crown before. And now all his strength runs out into acts of pleasure. Now when he shall go forth in his might to love God, (as we are required to love Him now with all our might,) and every act of praise shall be an act of power, done with a fullness of strength, (as it is said their praises, the strength of which shall be that which will the pleasure that shall accompany this state of perfection!) Perfect power and perfect pleasure are here met, and shall forever dwell together, and be always commemmorate to one another.

REV. JOHN HOWE.

CHRISTIAN CIVILITY.

We are enquired, whatever gifts of God we perceive in others, to revere and esteem them, so as to honor those in whom they reside. For it would betray great wickedness in us, to rob them of that honor which God hath given them. Their faults are taught to overlook, not indeed to encourage them by adulation, but never on account of them to insult those whom we ought to encourage with benevolence and honor. The result of attention to these directions will be, that with whomsoever we are concerned, we shall conduct ourselves not only with moderation and good humor, but with civility and friendship. For we shall never arrive at true meekness by any other way, than by having our hearts imbued with self-dejection and a respect for others.

JOHN CALVIN.

CHRISTIAN ZEAL.

Even the best heart may easily be mischievous with a well-meant zeal; no affliction is either more necessary or better accepted. Love to an object necessary to be severed from native to adopted; whence it is, that all creatures which have the conceivable part, have also the inseparable adjoint unto it.—Whoever is rightly affected to His Saviour, cannot but find much regret at His wrongs. O gracious and divine zeal, the kindly warmth and vital temper of piety, whither has thou withdrawn thyself from the cold hearts of men? or is this according to the just constitution of the old and decipid age of the world, into which we are fallen? How many are there who think there is no wisdom but in a dull indifference, and choose rather to freeze than burn! How quick and apprehensive are men in cases of their own indignities! how insensible of their Saviour's!

But there is nothing so ill as the corruption of the best. Rectified zeal is not more commendable and useful, than inordinate and misguided is hateful and dangerous. Fire is a necessary and beneficial element, but if it be once misplaced, and have caught the beams of our houses and stacks of our corn, nothing can be more direful. Thus sometimes zeal turns murder, sometimes frenzy, sometimes rule indirection. Wholesome and blessed is that zeal that is well grounded and well governed: grounded upon the word of truth, not upon unstable fancies; governed by wisdom and charity—wisdom to avoid rashness and excess; charity to avoid just offence.

BISHOP HALL.

MISCELLANY.

THE SCENE OF LEGH RICHMOND'S LABORS

The following extract is from Mr. Milner's journal of his visit to the U. S. It may well be interesting to all who are familiar with the character and writings of Richmond, with whom we hope most of our readers may be classed. We copy it from the N. Y. Observer.

We were now approaching Brading, where the Rev. Legh Richmond commenced his ministry, were passing through the rich and delightful scenery which he so tastefully describes, and about to behold, and in some instances to press with our footstep those almost hallowed spots, on which occurred events, the remembrance of which he perpetuated in those memorable tracts, the Young Cottager, the African Servant, and the Dairymen's Daughter. We had with us these invaluable tracts, and employed ourselves in reading such parts of them especially as were calculated to direct our attention to the several places with which he does not name, but describes with fidelity to nature, that the observant traveller needs no other guide to point them out. I am glad that we can bear our testimony to the accuracy of his descriptions, because many have supposed them to be principally fanciful, and on this account much that adds greatly to the interest of his narrative, and is highly instructive in showing the Christian the religious feeling, with which the works of the great Creator should be viewed, and the profitable use to which their contemplation may be applied, has been in many editions of them omitted. Though not so intended by the curtaileurs of these tracts, the retrenchment, in my opinion, is an injustice to their lamented author, and an injury to the narratives themselves.

On arriving at Brading, we drove immediately to the church yard, where are interred the remains of little Jane. There were several children playing near the gate. I asked a fine looking little girl, if she could show us the grave of Jane, the Young Cottager. Oh yes, she said, and advanced before us as our guide. After showing us the grave of Jane, and standing over it, as long as we desired in silent but affecting meditation, she told us she would show us the verses on Mr. and Mrs. Berry's tomb-stones, that Jane had got by heart, and repeated to Mr. Richmond. Well, my dear, said I, the reading of

these verses helped Jane to become a good girl, and to die happy, did it not? She answered, yes sir, as she did my next inquiry, whether she would not try to be as good a girl as she was happy as little Jane. The epitaphs which little Jane committed to memory, and especially the one on Mr. B.'s, tomb-stone, which was probably the means, under God, of her first serious impressions, are both pious and affecting; and their influence on the mind of this youthful candidate for heaven, may show the simple means the Holy Spirit often employs, to accomplish the conversion of the soul to God.

We went from the grave yard into the church, a very ancient structure, not less, the sexton assured us, than eleven hundred years old. It has been enlarged since its first erection, and is remarkable for nothing, in its interior, but two singular tombs with wooden effigies of the deceased, set in stone, and a most hulky skeleton, inconvenient arrangement of the pews. Its location, however, is at once sequestered and convenient to the village; above which it is considerably elevated. The parsonage, a comfortable looking abode, is immediately adjacent to the church yard. From the church, the view of Brading Haven, the bay beyond, the elevated hill on the right, and the sloping bank upon the left, and the other scenery described by Mr. Richmond in the Young Cottager, as seen from this spot, are all just as there represented. On our way from Brading to Sandown bay, the prospects were variegated and pleasing, and as we passed the fort, we emerged upon one of the grandest views of the ocean through the bay, we had yet seen.—Here was pointed to us the high down which Mr. Richmond describes in the African Servant, the perpendicular cliff in which it terminates, and the putting rock under which he discovered and conversed so interestingly with his sable friend. Nothing could be more true to nature, than the surrounding scenery as he describes it in that tract.

We saw the cottage of the celebrated John Wilkes, in the garden of which are flourishing several rose-bushes, said to have been planted by his own hands. It is very near the water, but on an eminence so raised above it as to present an extensive sea view. We then proceeded on to the village of Shanklin, consisting of a few neat cottages, and stopped at a residence bearing nothing of a tavern aspect, but affording us the refreshment which we needed. After our lunch we walked down to what is called Shanklin Chine, a large romantic fissure or chasm in the cliff that fronts upon the sea. The descent to the beach is by an ordinary road, and then you return again through the chasm to Shanklin.—No description extant of this singular spot is either so minutely accurate or so beautiful as that given by Mr. Richmond, in the "Young Cottager," as one of his places of solitary religious meditation. We occupied the same little hollow recess in the cliff, from which he surveyed and delineated the scenery around. We there read deliberately his graphic description of the various interesting objects that lay before him, and could discern no difference between it and the "towering spire" of the Chichester cathedral, that in these peaceful times we behold no "fragile standing into the bay," but few vessels of any description happened at that time to enliven the prospect. We lingered long and near the beach, and then proceeded up the chine; along the side of which the fishermen have formed a convenient footpath, with a resting place or two on the way, where an interesting point of observation happened to offer. Several neat cottages with small gardens have been erected within the fissure, each of which, while sheltered from the weather by its lofty sides, enjoys an extensive prospect of the sea.

Returning to the village, we resumed our carriage, and passing by Shanklin church, a neat old edifice, we came to Bonchurch village, which is quietly seated in what is called the undercliff, a deep recess between a very lofty eminence or down on the inland side, and a high bank toward the sea. We got out of the carriage and proceeded along the bank, for the sake of the view which it presented of some excellent scenery not before disclosed. Below the village we threaded the way down a footpath to the road, and got into our carriage, our course now lying up a valley between a scarp slope and lofty hills on either side. Landscapes of peculiar beauty and variety, exhibiting numberless fields of grain nearly ripe for the harvest, herds of cattle and flocks of sheep, with here and there a company of hay-makers busily employed, presented themselves in ever changing aspects, as we ascended or descended the successive slopes of this delightful valley. We had long in sight and at length passed some distance the splendid seat and extensive park and grounds of Lord Yarborough, called Appuldurcombe. Travellers have given various descriptions of the interior, and its rich collections of paintings and sculpture. Of these we shall probably never have a sight; but it was commended to our notice by circumstances of a very different kind. It was there that the sister of the Dairymen's daughter died, whose funeral Mr. Richmond attended at the request of the latter; and where, on a visit about a week after, he had his first conversation with her, whose religious experience, as narrated by that faithful minister, has had a more extensive influence in the world than ever attended any similar publication. He gives in the Dairymen's Daughter, a correct account of the situation and appearance of Appuldurcombe, and of the adjacent scenery. We saw "the summit of the hill adjoining" the venerable mansion, to which he ascended after the visit referred to; the triangular pyramid of stone near which he sat down to meditate, and the magnificent surrounding prospect. In full view of this elevated spot we read his extended description, and turned southward, and south-eastward, and northward, and westward, and admired, as he had done, the unequalled beauty of the scene. Certainly neither of us had ever read the descriptive part of the Dairymen's Daughter, with the like interest and emotion. My feelings obliged me to resign the book to my companions, and under the various emotions the narrative and the scene excited, it was difficult for any of us to prosecute our reading; but with an intensity of interest we gazed upon the beauty of the scene.

It is well, perhaps, the American people should know, that while we reiterate our boasts of liberty in the ears of the nations, and send back across the Atlantic our shouts of joy at the triumph of liberty in France, we ourselves are busily engaged in the work of oppression. Yes, let it be known to the citizens of America, that at the very time when the procession which contained the President of the United States and his Cabinet was marching in triumph to the Capitol, to celebrate the victory of the French people over their oppressors, another kind of procession was marching another way, and that consisted of coloured

which was simply written, "Elizabeth Wallbridge, daughter of Joseph and Elizabeth Wallbridge; born 1771—died 1801," and took us upstairs into the room in which she expired. The epitaphs which little Jane added our names to a long list in a book kept by her brother for the purpose, and then took our leave; Mr. W. in a very respectful manner thanking us for our visit.

Our simplicity in finding satisfaction in such a visit, would be a fruitful subject of derision to men of the world; but if they will indulge our simplicity, and we can enjoy feelings such as these scenes excited, let them laugh, and we will delight in every thing calculated to cherish the memory of the pious dead. On leaving the cottage, our path was the same as that over which moved the funeral procession of the Dairymen's daughter, in the manner so effectually described by Mr. Richmond. It lay through a narrow but excellent road, winding between high green hedges, and sometimes up an arch formed by the trees on either side; a lofty cultivated hill on the right, and a charming view of the luxuriant valley now and then breaking upon us to the left. As we read the account of the solemn passage of the mourning, yet rejoicing relatives and friends of the deceased, we were ready almost to realize its actual vision, and hear the pious strains of melody as they then filled the air and ascended to the skies. Thus prepared, we reached Aragon church, and leaving our carriage to ascend the hill without us, we went to the grave of Elizabeth, read the beautiful lines which love of her character and the recollection of her triumphant death have caused to be inscribed on her simple monument, meditated for awhile on her present glorious state, dropped a tear of sympathy, but not of sorrow, and silently retired.

From this to Newport, our destined resting place, we could only talk on things connected with the scenes and incidents, and reflections of the day; uniting in the sentiment that Paris, with all its palaces and gardens and paintings and statuary, had afforded no such gratification to our eyes as the glorious works of God on which they had dwelt in this enchanting island; and none of its multiplied attractions such an inward feast as the mental associations of this day's travel had supplied.

RECOLLECTIONS OF PALESTINE.

The Hebrew muse has been called the denizen of nature; with equal propriety may she be termed the denizen of history. She draws much of her sublimest inspiration from the instructive record of God's dealings with his people. Even the Psalms are full of the finest imagery gathered from historical events; but the prophetic poetry is by far the most copious in its sublimity and beautiful allusions. The history of the Hebrews in spirit is all poetry; their poetry is almost a history, both of the past and the future. For the Prophets, what could be more appropriate, in the exercise of their functions as the messengers of God, than to paint their warnings with an unceasing and energetic appeal to the well known experience of the nation? Such an appeal was made by Mr. W. to the pride of his own of their own "little hollow recess in the cliff," from which he surveyed and delineated the scenery around. We there read deliberately his graphic description of the various interesting objects that lay before him, and could discern no difference between it and the "towering spire" of the Chichester cathedral, that in these peaceful times we behold no "fragile standing into the bay," but few vessels of any description happened at that time to enliven the prospect. We lingered long and near the beach, and then proceeded up the chine; along the side of which the fishermen have formed a convenient footpath, with a resting place or two on the way, where an interesting point of observation happened to offer. Several neat cottages with small gardens have been erected within the fissure, each of which, while sheltered from the weather by its lofty sides, enjoys an extensive prospect of the sea.

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human beings, handcuffed in pairs, and driven along by what had the appearance of a man on a horse! A similar scene was repeated on Saturday last; a drove consisting of males and females chained in couples, starting from Roby's tavern on foot, for Alexandria, where, with others, they are to embark on board a slave-ship in waiting to convey them to the South. While we are writing, a colored man enters our room, and begs us to inform him if we can point out any person who will redeem his friend now imprisoned in Alexandria jail, in a state of distress amounting almost to distraction. He has been a faithful servant of a revolutionary officer who recently died—has been sold at auction—parted from affectionate parents—and from decent and mourning friends. Our own servant, with others, of whom we can speak in commendatory terms, went down to Alexandria to bid him farewell, but they were refused admission to his cell, as was said, "the sight of his friends made him feel so." He bears the reputation of a pious man. It is but a few weeks since we saw a ship with a cargo of slaves in the port of Norfolk. On passing up the river saw another ship off Alexandria, swearing with the victims of his cupidity. Such are the scenes enacted in the heart of the American nation. Oh patriotism! where is thy indignation? Oh philanthropy! where is thy grief? Oh shame! where is thy blush? Well may the generous and noble minded O'Connell say of the American citizen, "Tell him he is a hypocrite. Look at the stain in your star-spangled standard that was never struck down in battle. Turn from the declaration of American Independence, and tell him that he has declared to God and man a lie, and before God and man arraign him as a hypocrite." Yes, thou soul of fire, glorious O'Connell, if thou could but witness the spectacles in Washington that make the genius of liberty drop her head in shame, and weep her tears away in deep silence and undimmed sorrow, you would lift your voice even to tones of thunder, but you would make yourself heard. Where is the O'Connell of this republic where is thy indignation? Oh shame! where is thy blush?

From this time the man was sold, another—a husband—was knocked off. The wife and agonies of his wife made such an impression on the mind of a generous spectator, that he bought him back.

From the Utica Citizen.

PERSEVERANCE, AND LOVE OF LEARNING.

The meeting of the Utica Lyceum, on the evening of the 3d inst., was favored with an address from W. H. Maynard, Esq. on the importance of such associations. He dwelt particularly on education as the business of a man's life, and related some interesting facts which had come within his own observation, illustrating the successful attainments of self-educated men among many of our population, and we have reason to believe that notwithstanding the ignorance and superstition still existing in the country, the influence of the circulation of the Scriptures and Scriptural instruction, is much advanced. In reference to our own Society, we have not only an increase of the school and scholars, but a more general impression as to the importance of the system, and more matured plans for its advancement are at present in operation.

In the same place, Sunday Schools and associations have been formed. In this city there have been established, within little more than a year, nine Parochial Associations, and besides a number of children, nearly 700 adults have been brought under scriptural instruction. In the county and city of Cork, like measures continue to proceed with vigor; and in the city (Dublin) alone, between 5 and 600 adults have been brought into attendance upon Sunday schools.

In Ireland, a number of schools in the North of Ireland has lately been formed, so that in his neighborhood, nearly one thousand children, who, twelve months ago, spent their Sabbath in idleness or vice, are now enjoying the benefits of Sunday school instruction.

These facts, we trust, will prove interesting to you, and may serve, in some measure, to exemplify the present state of our Society's proceedings.

Well, how do you expect to obtain an education? I don't know, but I thought I would come and see you.

Mr. M. told him to stay that day, and he would see what could be done. He discovered that the boy was possessed of good sense, but no uncommon brilliancy, and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. M. made provision for having him boarded through the winter in the family with himself, the lad paying for his board by his services out of school. He gave him himself diligently to study, in which he made good, but not rapid proficiency, improving every opportunity of reading and conversation for acquiring knowledge, and thus spent the winter.

When Mr. M. left the place in the spring, he engaged a minister, who resided about four miles from the boy's father, to hear his recitations, and the boy accordingly boarded at home and pursued his studies.

It is unnecessary to say, that the boy made rapid progress, and at the commencement of the year, he was sent to a school in the town, where three more were removed by death; thus at the commencement of 1830, we were four less in number than at the commencement of 1829. Our state, however, looked better. The coldness and indifference formerly manifested, had begun to disappear. About the middle of January last, Mr. Fraser of Sunday school instruction makes progress among our Trans-Atlantic brethren, and may it throughout the world, be happily instrumental to the extension of the Redeemer's kingdom!

REVIVAL IN GREENOCK, SCOTLAND.

The following account is taken from the London Congregational Magazine, and is stated to have been drawn up by one of the deacons.

In the year 1828, Mr. Heron, received only two additions to his congregation, and in that year five members died. Mr. Heron regarding this fact, together with the low state of religion in the church, coldness and indifference having to a great extent prevailed, was very much depressed.

He, therefore, at the close of that year, after consulting some of the deacons, proposed that an additional prayer meeting should be held weekly, while the church was open, to meet weekly, and to keep the church open for the service of the Lord.

Only two additional meetings were held, and the church was closed.

After the close of the year, the church was closed.

After the close of the year, the church was closed.

either of stimulus or of substitution. The system of Sabbath schools had no being—the entire genius of missionary association was a nonentity—city missions, local or general itinerancies, were still in the womb of time to be.¹ Evening sermons in village, town, or city, were a phenomenon. That there were perishing heathen at home was hardly granted; that there were perishing heathen abroad, it believed, was not regarded. The nation was quiet and at rest, securely intrenched behind the forms of an everywhere still, and, in some cases, fiercely-bogged formality.

Such men as Robertson, Blair, and Hill, lent the lustre of their genius to adorn the meagerness of a graceless gospel. The dissenters from the established Kirk had become divided upon trifling points of controversy, and the zeal and fervor of the Eeskies had departed. At this juncture, it pleased God to call James Hallane from the ocean, and John Aikman, from the Indies, to break the slumbers of the nation. They were unweared in their labors, and unshaken by human fear, or ecclesiastical bondage. Their labors were greatly blessed, both in the formation of new churches, and in rekindling the flame of piety in other churches.

Their churches, being missionary in their origin, partook largely of the missionary spirit. As they became more numerous and stronger, some organization became necessary, and the simple one was devised, of choosing a committee to manage their missionary operations. The pamphlet before us details the labors of the committee during the eighteenth year of their existence.

Their operations are divided into three branches, aiding local itineraries, itinerancy in the Lowlands, and labor in the Highlands and Islands, chiefly in the Gaelic language.

The total of their annual expenditure is about £1300. About one-fourth is employed in aiding twenty-five churches in the Lowlands, by which the pastors have been enabled to give themselves wholly to the work, and also to extend their labors in wide and needy districts around them. In one case the committee of the church say:

"There is an ample field for itinerant labor all around us; and during the past year more of our pastor's labors have been bestowed on that department, than in stated ministrations in the chapel; having preached in the latter 98, and 113 times in other places, which, with very few exceptions, are visited by no other preacher. There is a growing desire for the gospel in this quarter. In addition to those added to the church, there are some applicants for admission, and a goodly number under serious impressions."

A pastor gives the following account of a commanding revival of religion.

"As a church we enjoy uninterrupted peace, and are united like the heart of one man. Whatever measures are proposed, every one, according to his ability and opportunity, comes forward to lend his assistance. We have been adding to our number, two, three, or four at our monthly meetings. Of late, a few, with myself, began to feel a more deep concern arising from the comparatively little effects produced by the preaching of the gospel. We agreed to devote an evening of the week, in addition to the other meetings, for the purpose of Special prayer for the Spirit's influence. The church in general approved of the measure, and they have found their own souls much enlivened. The congregation has greatly increased, and deep attention is evinced. One man in particular, who was a ringleader in wickedness, and in persecuting the people of God, appears to have felt the power of the gospel, and gives evidence of being a broken-hearted penitent."

"But it is in a neighboring village, containing about 1000 inhabitants, and where the word had been frequently preached, that the greatest good seems to be effected. Several members of the church reside there, who take an active part in our services, from 200 to 300 scholars, from twenty to thirty years of age. The brethren there commenced a meeting similar to that already mentioned, and a great awakening was soon manifest. Previous to this there was a good attendance on sermons, but the people could not be induced to come out to any meeting for prayer; but now such numbers attend, that scarcely a house in the village can be obtained large enough to hold them. Last Sabbath, ninety-four men, after a toilsome week's labor, were assembled by six o'clock in the morning. The brethren in the village are teaching the schools, and holding their meetings with much zeal and fervor of mind, while many anxious enquirers about the great salvation flock around them."

The itinerancies in the Lowlands often are very interesting. One minister who is a settled pastor, mentions that in the year he had preached from home eighty times, in twenty-eight different parishes, in congregations varying from fifty to five hundred, and had travelled for it more than one thousand two hundred miles. Another "preached three times in the open air, because no house could accommodate the people that assembled." Another had visited many of the remote glens, and sequestered spots, where the population is thin, and the roads rough, but where he found a few godly people scattered, who were extremely glad of such visitors, and who are desirous of being actively useful among their neighbors. In many places they find the ministers of the Kirk, or established Presbyterian church, very friendly to their labors.

The labors in the Highlands and Islands are chiefly in the Gaelic language, and their missionaries and agents carry the gospel every season to the whole Gaelic population. These people are spread over the Highlands and Islands, divided into parishes of great extent, and often separated from their parish churches by impassable mountains, glens, and marshes, or by rivers, lakes, or arms of the sea. The following account from one of these missionaries, will be particularly interesting to Americans.

Mr. McLaren has been laboring through the whole year, as a home missionary, among the Highlanders in Perthshire. This has been considered preferable to his merely going over that field once, and then removing to another. Indeed the field there is more than sufficient for the labors of any one man. Much that is important and encouraging might be extracted from Mr. McLaren's letters, but the following must suffice. In a letter of February last, he remarks—

"In the whole of my missionary life, which has not been short, I never travelled so much, or delivered so many sermons in the same length of time, as I have done since the beginning of last summer; nor, in general, to so numerous and attentive congregations. The cheering accounts received at different periods of the revivals in North America, and the meetings held for prayer by our own churches, have encouraged and even excited me to preach the word of life the more frequently; and the oftener this has been done, the more in every place have my hearers increased. During the summer and the beginning of harvest, I passed twice through the greater part of the length and breadth of the Highlands of Perthshire, remaining for a longer or shorter time in each district, as I judged my labors to be productive of benefit. From my intimate knowledge of the localities of this extensive field, and of the seasons when secular affairs pressed less hard upon the people, I was enabled, for a considerable period, to preach eight sermons every week, five on week days, and three on the Lord's day. Saturday was my only resting day; and even on it, travelling at times was absolutely necessary in order to more extensive usefulness. On some Sabbaths I had to take my station where the inhabitants would not, or where they were so thinly scattered that they could not attend sermon on week days. My whole time being devoted to

the work, enabled me to come into closer contact with the people, to visit and converse with the aged in the infirm, the sick, and the dying. The recollection of no part of my labors in summer gives me greater pleasure than six sermons preached, at different times, to between one and two hundred men, employed in making a road on the north side of Loch Tay. Some of these men were from the Isle of Skye, and others from both the North and the West Highlands; and, as they had no change of body clothes with them, they did not attend in open sight; and if any evils ensue the poor editor must bear it all, however unwilling he might have been to incur the responsibility. We will not be the bush to cover those who wish to carry on an Indian fight with their theological adversaries. We allude to nothing that has past; we only express a determination for the future, that our correspondents may know what to depend upon. This is the only condition, (a *visu quia non*) on which we will consent to the publication of the Orthodoxy.

N. Y. Evang.

BOSTON RECORDER.

WEDNESDAY, DECEMBER 29, 1830.

THE CLOSING YEAR.

This has been a year replete with thrilling incidents.

The great ocean of human opinion and human passion has been tossed into a storm, and the billows are now rolling with unmitigated fury. Before commerce and printing had brought all parts of the earth into close contact with each other, it would have been impossible to excite a commotion like that by which the world is at present agitated. What will be the end, God only knows. So far as mortal eyes can see, there is occasion for both encouragement and alarm; and we hardly know which should preponderate.

The world is on the verge of great changes, there can be no doubt; that a day of rebuke and blasphemy, a day of darkness and gloominess, of elation and thick darkness, drawing nigh, we have had reason to fear. Happily the Christian who can conscientiously say, when that day comes, that he has not helped to hasten its approach, either by transgression or neglect?

We rejoice that despotism has been banished in Europe; but we tremble lest the fury of anarchy should tear away the foundations of rational liberty. We rejoice in the rapid diffusion of knowledge by means of the press; but we tremble at the terrible power of this instrument, as the cause of licentiousness. We rejoice in the good degree of intelligence and moral principle that now pervade our community, and in the strenuous efforts that are made for the advancement of general education, and the reformation of morals; but we tremble at the grasping ambition, the gripping avarice, the cold selfishness, the forgetfulness of God, so manifest in many of our public men and measures, when the people *love to have it so*. We rejoice in the success of evangelical Missions at home and abroad, and in the sacrifices which Christians are willing to make for the purpose of sending the Word of Life to the destitute; but we tremble at the sectarian jealousy, the heat and acrimony of religious disputes, the incautious steps of some friends to good order, by which our times are unhappily distinguished. The Church cannot perish, except by her own act; she cannot die, unless it be by suicide.

That the good which has been gained may be continued, and the evils which are feared may be averted, it is indispensably necessary that each individual Christian should take care of himself, take care of his own heart, his life, his own actions, and feel that he is acting under the eye of his God. The great and crying evil of the Church at the present time, and that which more than any thing else threatens her prosperity, is a deficiency in spiritual-mindedness, and an undue severity of feeling, occasioned by the stormy times in which we live. *Shall I not visit for these things? saith the Lord.* When we say the Church, we mean all who love true religion, without distinction of race or speech, and we mean to express, each individual must feel his own personal responsibility, and set about reforming himself. And is there not motive enough to induce effort? A world is in commotion, and the eternal destiny of millions of souls is to a great extent dependent on the conduct of professing Christians! He who is willing to jeopardize the salvation of a single human being, for the sake of gratifying a personal feeling of ill nature, deserves not the name of Christian; for he exhibits the spirit of Satan, and not the spirit of Christ. And what better can be said of him, who in uttering sharp and bitter things for the sake of injuring an adversary's feelings, without the expectation, or even the wish, of benefiting him? Such a disposition is contemptible in the view of man, and in the sight of God, an abomination. It generally brings its own punishment along with it, piercing the man who indulges it, with present misery, and (if he is really a Christian) stinging up for him an abundance of future sorrow.

It is impossible that those who in fulge feelings of bitterness in regard to others, should be happy or at peace among themselves. The very habit of viewing one's fellow-men in so odious a light, and speaking of them as if they were too contemptible to deserve human sympathy, must produce a sourness and misanthropy of temper, which will render a man uneasy in himself and uncomfortable to all about him. Who is most likely to be happy himself and to make others happy? he that is accustomed to walk in fertile fields and blossoming groves, where every prospect is delightful and every sound harmonious; or he who chooses for his solitary wandering the gloomy and arid desert, where not a particle of vegetation meets the eye or a sound of joy reaches the ear? Let us sometimes look at the *virtues*, as well as the *virtues* of our neighbors.

But the most detestable and horrible effect of a spirit of contentiousness in religious disputes, is seen in its influence on society at large. What can the young and inexperienced think of the state of society, if from their earliest years they are taught to believe, that they are surrounded by a set of monsters in human form, destitute of talents and principle and good intention, and with no capacity but a power to do mischief? It must have an awfully demoralizing effect on their minds to be made to believe that the world is peopled with such odious beings as most religious sects are represented to be by their adversaries.

And when such reprobates are violently hurled at each other by men who profess to be religious, by men who hold themselves up as the very guardians of good morals; what impression can be left on the minds of the inexperienced? that all religion is hypocrisy, and moral reprobation a mere tool of designing men? It is thus that heated personal disputes sap the very foundation of good order; and this is the reason that an age of bitter theological controversy has always succeeded by an age of infidelity, vice, and universal dissoluteness of manners. If the cause be allowed to exist, the effect will unavoidably follow. Let each individual press this subject to his own conscience, in the sight of God!

Will any one turn upon us and say, "Example is better than precept?" We know it, and will therefore endeavor to set a good example. Must we hear it said, "But you have not acted according to your own precepts?" Perhaps not, always. We have some things to regret, and some things to report of, as well as our neighbors; but as to the past, that which is crooked cannot be made straight, and that which is wanting cannot be numbered. But the future is yet to come. The close of the year is favorable to self-examination and reflection, and the commencement of a new year is a good time for new resolves. Let our correspondents remember this, and we shall endeavor to bear it in mind ourselves.

One source of temptation we are determined to avoid, and that is, anonymous correspondents. No controversial piece shall hereafter be published, (except in special

cases,) unless the writer is willing to be known, and to take the responsibility before the public upon himself. Nor that we mean always to make the writer's name known; for there is rarely one case in a hundred where we should wish to make it known; but we will know the name ourselves, with full liberty to give it to the public whenever we shall judge it necessary. The greatest evils of the periodical press arise from the irresponsibility of writers. A man will shelter himself behind the editorial chair, and pour forth what he would be ashamed to utter in open sight; and if any evils ensue the poor editor must bear it all, however unwilling he might have been to incur the responsibility. We will not be the bush to cover those who wish to carry on an Indian fight with their theological adversaries. We allude to nothing that has past; we only express a determination for the future, that our correspondents may know what to depend upon. This is the only condition, (a *visu quia non*) on which we will consent to the publication of the Orthodoxy.

N. Y. Evang.

erty, that Atheists and wicked men will most naturally direct their attacks. This is an argument which all men of uncorrupted moral sensibilities must feel, as soon as they allow it to present itself fairly before their minds. We have reason to believe that the Unitarian Clergy themselves feel it most deeply—else why should they so anxiously seek, so strenuously insist upon, so eagerly thrust themselves into, ministerial and church fellowship with the Orthodox; and at the same time withhold fellowship from the Universalists; while in the latter case there cannot be even a pretence of essential difference of opinion, and in the former case there cannot be even a pretence of essential coincidence of opinion?

God prosper the right! Nothing can destroy Orthodoxy, or make it decline, but forgetfulness of God, spiritual pride, bitter censoriousness, or neglect of duty, on the part of the Orthodox themselves.

THE CHRISTIAN REGISTER.

The last Register has some remarks on "Unitarianism in 1830," a few extracts from which may be interesting to the readers of the Recorder.

"Unitarianism still retains a similar character. It is essentially anti-sectarian. Its controversies are for truth, not for a party."

What denomination may not say the same, and with equal truth? Are not all controversies, in the judgment of those who carry them on, "for truth and not for a party?" Does the conduct of Unitarians towards Universalists show any peculiar or remarkable attachment to principles in distinction from party?

"Our Theological School at Cambridge is doing a great good under the happiest auspices. Its favor with the community has been tested, by the almost immediate saleability of its publications, after the commencement of their public lecture course."

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"We cannot recall an instance in which a fair and decent reply has been made to the Unitarian arguments, by those who are interested in opposing them, although a monthly and a weekly publication is kept in print, it would seem, almost exclusively to combat our principles. Yet this, they do not do."

"We argue for our opinions; they reply with the assertion, that we have not experienced religion."

"We explain a text of Scripture, they declare we are infidels; and we are told to say that we are not moralists."

"We are told to say that we are not Unitarians—*that* is, we are told to say that we are not moralists."

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BOSTON RECORDER.

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Boston: Putnam & Hunt.

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SUMMARY.

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erecting a new seminary in the heart of the western country. But intelligent Baptists will regret to learn that their brethren in that region, either for want of enterprise, intelligence, or piety, or for some other reason, did not second the views of this benevolent individual. And Mr. Lane, like Mr. Hollis, has given his money to sustain an evangelical pedobaptist institution.—*Zion's Ade.*

The Bible cause.—We understand from the Secretary of the Bible Society, that recent letter from New-Orleans, give encouragement that all the destitute families of Louisiana, willing to receive Bibles, will be supplied with them by the 1st of February; and also, that nineteen counties in North Carolina are already supplied, and others nearly so. In this latter State many more destitute families are found than were anticipated, and many more books will be needed, before every family has its Bible.

When the two year's supply was commenced, the great fear of a failure was in relation to *distributors*, not to *readers*. Now the greater fear is that the Duke and the Earl of Arundel will not be made at the North and East will not be redeemed in season to prepare the necessary bibles. Hopes, however, are still entertained that means will be furnished books prepared, and the great work substantially accomplished by the next anniversary in Great Britain. Who that loves his God or his country, will not wish that great undertaking God speed? and to his good wishes add his early contributions and his prayers?—*N. Y. Obs.*

Anti-slavery.—At the late meeting of the Episcopal Missionary Society in Boston, the Rev. Dr. Eaton stated some of the details and results of his faithful and eminent blessed Mission in this city, and concluded by reading a note without signature, that day received from a mechanic, not an Episcopalian man, who "with sixteen months to pay, by the 1st of January, 1824, will give the sum of £1000 to the Society, to be used for the support of the Anti-slavery cause."

Charles X. and family had permission of the Emperor of Austria to fix their residence at Klagenfurt.

It is stated in the Paris National that the Duke and Duchess of Angouleme are about to make a pilgrimage to the Holy Land, and a declaration that he will exert himself in the Netherlands to re-establish the empire.

It is a great example of true Christian char-

acter.—A female school in Liberia.—The Female Colonization Society of Richmond and Manchester have taken

incorporated measures to establish a Female School, in Liberia. The Secretary has written to a lady in one of the northern States, who we understand, is well qualified for the duties of a preceptor, and who from a Christian regard to the perishing, wishes to devote herself to this benevolent work.

Baptists in Arkansas.—They have six flourishing little churches, containing 133 members, united in the "Spring River Association." They have all been gathered within two years.

University of Alabama.—Rev. Alva Woods, D. D. President of the Transylvania University, has been appointed to the Presidency of the University of Alabama, situated at Tuscaloosa.

Sunday Schools in Kentucky.—By the first of January, five meet will enter the field of labour in this State, to establish Sabbath Schools in all places where it is practicable.

St. Petersburg.—The following is an extract of a private letter received by the Rev. Dr. W. H. W. from the Rev. Dr. Miller, and the Rev. Dr. Abelson Peters, to whom were referred the min- utes of the Synod of St. Petersburg, in regard to the importance of the gospel, its mission, and its ordinances, to the well being and happiness of man.

It is making rapid advances towards Moscow; it is already recommended by a full concilium of the principal Cities and towns, the width of the Oceans, and even beyond the Rocky Mountains. The dangers and difficulties of the voyage, however, are great, and the passage is long and tedious.

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